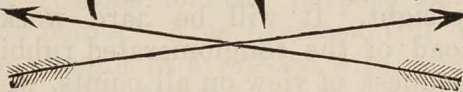


# "SHAFTS"



A MONTHLY MAGAZINE OF PROGRESSIVE THOUGHT.

EDITED BY MARGARET SHURMER SIBTHORP.

"Shoot thine own arrow right through the earthly tissue  
Bravely; and leave the Gods to find the issue."—GOETHE.

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## What the Editor Means.

"MERE DEMOCRACY cannot solve the social question. An element of ARISTOCRACY must be introduced into our life. Of course I do not mean the aristocracy of birth, or of the purse, or even the aristocracy of intellect. I mean the aristocracy of character, of will, of mind. That only can free us.

"From two groups will this aristocracy I hope for, come to our people: from our WOMEN and our WORKMEN. The revolution in the social condition now preparing in Europe, is chiefly concerned with the future of the WORKERS and the WOMEN. In this I place all my hopes and expectations."—IBSEN.

OF all the titles conferred upon those who bring to bear upon individual cases the unwieldy machinery of the law, none seem more significant in meaning, than that of Justice of the Peace, the very name is suggestive of one of the highest of all virtues administered in the interests of Peace. And Peace, side by side with its own sweetness, carries along with it into our consciousness the idea of Plenty. So that in contemplating a Justice of the Peace as an abstraction, we contemplate the three powerful component parts—Justice, Peace and Plenty—which go to make the grand whole we picture to ourselves as the commonwealth of the future. It is easy to imagine what a commonwealth would be with such foundations, what a magnificent structure society would be with three such corner-stones. Must we come down from fancy's glowing heights to the bare level plain of fact, cold and colourless? Not quite; we may console ourselves with a thought, that happily is also a fact, namely, that out of such fancies facts arise. Dreams, dreams, says the cynic. Yes, dreams. Such dreams we may never forego, for out of our dreams and the energetic action they inspire in strong earnest souls arise all the grand realities of life. Out of the seemingly vague, much-derided dreams of the past has arisen all that is good in our present civilisation. "Keep true," says the old Greek proverb, "to the dreams of thy youth"; aye, and to the dreams of later years. We are beginning to realise that not only in youth, but in every age the strong soul dreams, seeing more clearly, as step by step it rises, what human nature is capable of, and the possibilities before us.

The question is asked, "ought women to sit as Justices of the Peace?" Many of us have reached that plane on which no further argument is needed, and would answer, "Certainly, woman should sit on every seat of authority in the Kingdom. She is wanted everywhere; soon she will be everywhere." We must not pause here to contemplate the brightness of that future when she will be everywhere, it might blind our eyes to what we must do to clear the way. We have much to do, and need our keenest eyesight. It will be hard work to trundle off into oblivion load after load of the conglomerated rubbish of past misapprehensions, past oneness of view on all points, which has accumulated till it has almost shut from us the light of Heaven's sun. Do we wish that the question might be so summarily decided? Some may; the more thoughtful will not; because we must learn the lesson which life teaches, that all effort is productive of growth. As we strive we grow. We shall attain when our striving has made us sufficiently strong.

"The eye of the law" is a correct expression; the law has only one eye, and that is the male eye. In law, in politics, in the church, in the schools, we bungle sadly for want of the other—the female—eye, and nothing will ever be fully and clearly visible until it is wide awake and at its post. It would be sharp enough to catch the male eye napping, only when that vigilant eye is astir, the male eye will not nap; it, too, will be vigilant and keen, and both together will be better Justices of a greater Peace which will bring Plenty into every corner of the world and of society.

Man alone cannot rule. Every possible reason that could be assigned against his single rule is covered by one—sex-bias. This is why it has failed in the past, why it must sooner or later cease to be attempted. Injustice comes to women through so many channels, that it is not easy to fix upon any one in particular through which it flows most freely. The most crying wrong, is the one affecting to a greater degree poorer women, who are necessarily the most helpless, and that is, the want of Women as Justices of the Peace, which is the cause of the most iniquitous sentences, and the most prejudicial pronouncements. Sex-bias may be at fever-heat, it may be of a more temperate nature, or it may be merely latent, but it is a certain accompaniment of sex, especially of the male sex. It also exists among women, but in many cases, unhappily, there, too, is a bias in the male direction, the why of which is easily answered by the thoughtful.

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An effort is now being made, and funds are being collected towards the founding of a hospital on strictly anti-vivisection principles. Surely, nothing more worthy of the liberal and speedy assistance of all who can assist, even in small sums, has ever been mooted. Donors of £5, and subscribers yearly of £5, will hold certain privileges, the former of a voice in the election of the medical staff, the latter of, in addition, the power of admitting to the hospital a patient for one month's treatment. The hospital will not be started until ample funds have been secured. Such a hospital is a need which admits of no delay; the victims of vivisection, animal and human, cry out in agonised tones, for the help of humane human beings.

Subscriptions may be sent to the Treasurer, 32, Sackville Street, London, W. Cheques should be made payable to the Anti-vivisection Hospital Fund, crossed "National Provincial Bank of England, Piccadilly Branch. Give your Diamond Jubilee offerings to this hospital. It will begin with the desirable condition of things for which we all long, when the atrocious

cruelties of vivisection and their inevitable result, experimentation on the human subject, and the increase of disease and ignorance, shall be swept away for ever. But all this needs work and funds, and it needs them now.

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May I again call my readers' attention to the fact that SHAFTS was started among other reasons for the purpose of expressing awakening thoughts on many points. Free expression of opinion is allowed in its pages provided the thought be expressed with moderation and delicacy. The Editor is not responsible for the opinions of her contributors which may often differ from her own. She believes that the untrammelled expression of Thought is the only way to the discovery of Truths. No one need fear a thought expressed in all earnestness and purity of intention, desirous only of the raising of the social life to higher levels. The Legitimation League mentioned in another part of this paper, is engaged at present, in testing the marriage laws with the purpose of finding out whether marriage as it now stands under the laws of Church and State, under also the conventional ideas of social life, is the highest form that the relationship of the sexes, on a basis of sex, can take. There is certainly much to be condemned in the present marriage relation, it is often prostitution within what is supposed to be a sacred bond, and its conditions are in dire need of reform. Whether the Legitimation League has anything to offer us that is better and higher time alone can tell. We will be satisfied only with what is purer and better, it will take long thinking out, and it deserves the most careful, most searching, and most dispassionate consideration. As regards the legitimising of children born out of wedlock, no pause is needed to consider that. It is an act of justice we have delayed only too long.

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### Choice Bits from Choice Pens.

\* \* \* All strength shall crumble, except Love,  
\* \* \* \* \*

It shall be a power and a memory,  
A name to fright all tyrants with, a light  
Unsetting as the pole-star, a great voice,  
Heard in the breathless pauses of the fight  
By Truth and Freedom ever waged with Wrong,  
Clear as a silver trumpet, to awake  
Huge echoes that from age to age live on  
In kindred spirits, giving them a sense  
Of boundless power from boundless suffering wrung;  
Good never comes unmixed or so it seems,  
Having two faces as some images  
Are carved of foolish gods; one face is ill;  
But one heart lies beneath, and that is good,  
As are all hearts, when we explore their depths.  
Therefore, great heart, bear up! thou art but type  
Of what all lofty spirits endure, that fain  
Would win men back to strength and peace through love.  
Each hath his lonely peak, and on each heart  
Envy, or scorn, or hatred, tears lifelong,  
With vulture beak; yet the high soul is left;  
And faith, which is but hope grown wise; and love  
And patience, which at last shall overcome.—RUSSELL LOWELL.

## Pioneer Club Records.

### THE PRESIDENT.

THE STORY OF ONE WHO LOVED AND WORKED, COUNTING THE WORLD  
WELL LOST.

1892.

"And in the wind and rain I strive to light  
A little lamp that may a beacon be,  
Whereby poor ship folk striving thro' the night,  
May gain the ocean course and think of me."

1897.

"\* \* \* My minutes that have paid  
Life's debt of work, are spent; the work is laid  
Before their feet that shall come after me,  
I may not stay to watch it speed."

So spake Mrs. Massingberd, with the meaning of the above beautiful words, so wrote she to those she loved, to friends, to Pioneers, of whom she loved each one, yet having, as belongeth to our imperfection, some she held more closely than others. Making friends everywhere, yet bound by no narrow creeds even in friendship. Changeable? Possibly, for a time, and times, not caring for too close a tie, as she strove ever to the God-like, universal love; yet true nevertheless, true to that great ideal, true to sacred charity, to a love that embraced all in divine pity, and felt or tried to feel, that no one was more than another save in growth, the germ being in all; thought or tried to think, no evil. Her last written words to myself contained the quotation "Love thinketh no evil." Truest of all always to her work, and to the joy she had set before her of emancipated womanhood.

"DEAREST FRIEND," she wrote, "do all you can to keep the Club together, to bring it eventually to the realisation of my dreams, to the dreams of those who will follow after me and carry on the work my Pioneers and I have begun. Work ever for Women's Suffrage, which will help to raise a high standard of morality, to make women free, to destroy vivisection and all forms of cruelty. Equality between men and women is what we want, and the Suffrage is the first step."

To many Pioneers she wrote in the same strain, for all Pioneers were very dear to her heart, and her "trust in them," she used often to say, "was great." When Mrs. Massingberd founded the Pioneer Club, she gave to the world of women a unique institution, she did for it the most important work that has yet been done. There women met, who many of them had not previously known each other, but who were all workers in the cause of freedom, in the onward progress of the race. Of the first year of the Club's existence, when the President came more to the front, joined more closely face to face with each Pioneer, the remembrance is inexpressibly sweet. A tender friendship united us all to the moving spirit, the Alpha and Omega of the Club as we called her. Many pleasant episodes remain in our minds of that time, when the foundations were laid which have made the Club what it is, and which if adhered to now will raise it higher and higher among the clubs women are forming in many localities. Imperfection mingles with all human effort on our present plane of being, nor is it claimed that this great work is exempt from such, but it may well be claimed that no more important help, no greater impetus has ever been given to women's emancipation and advance than has come through the founding of such an institution as this. So powerful, so lovable was the personality of this gifted woman,

that she held upon the affection and esteem of those who knew her well, especially perhaps among "her Pioneers" was one not easily to be shaken, possibly never to be shaken until that time when, in her own words, "on a brighter shore we bid her good morrow." E. L. M., her initials, so often seen, became like a watchword to us all, to remain ever dear, ever to be associated in our hearts, in our deepest thoughts, with every onward movement. For there was not one in which she was not more or less interested. E. L. M., it was startling to see them on the casket containing all that remained of that other casket which had contained herself—immortal spirit. It seemed indeed as if uttering a protest against the idea that she had gone away, and a promise of further work presently.

E. L. MASSINGBERD,

Born, 1847.

Entered into rest, 1897.

So short a life, yet so full of effort, so productive of good. By the uplifting of her Pioneer axe she gave a blow to cruelty, drunkenness, immorality, vivisection and tyranny in many forms, especially in the enslavement of women, the effect of which will be more and more recognised as the years pass on. For the Pioneer Club is composed of women workers, all working for a cause, some working also for their own support, yet each united in a comradeship steadfast and true, each meeting on an equal footing. The worker for daily bread is not esteemed less highly than the woman of title, nor the woman of title and estate less highly than she whose purse is of her own filling. It was an idea of the President's to give to each Pioneer a number so that no distinctions might be made, and many were known only by their numbers, though in the familiarity of the pleasant intercourse so specially characteristic of this Club the numbers fell somewhat into disuse.

This pen will not tire of its labour of love, but there is not much more to tell, and in recording such a life, yea, any life so spent, words are unequal to what the heart demands. They are spoken or written, and pass; but the years with their complement of months, days and hours, who can tell their tale? What pen can delineate the daily sacrifices of a life so full of work, that it was seldom indeed that she experienced what a friend's countenance might mean to a friend, seldom indeed that a pause occurred in the unceasing demands made upon her, demands so generously, so sweetly met.

"The Story of the Pioneer Club," given in some of last year's numbers of SHAFTS, tell much of what she has done, but are yet, a very inadequate record. All those who have been associated with the lives of the great and good, know well that no written lines, no spoken words, can ever express their lives or the meaning of them, that it is only by the growth around them, the growth they have fostered that they can be measured. Also they know that between souls who strive for the highest there are no distances, though some may have, perchance, more of opportunity than others. But to all, some time or other during the course of their many lives, such opportunity will come.

Should this tribute seem too partial, let me plead that the words are from the heart of a friend and that they will find an echo in the heart of every Pioneer, who knew her as well as did the present writer.

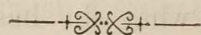
The Club is now struggling in the first totterings of its attempts to stand upon its own feet; but great is its strength from past teachings and innate power. Many fears are expressed by outsiders, but none need be held, the Club is rising to all that will be demanded from it, and a great future gleams before it in the yet untrodden distances; a future as great

as was previsioned by her who was its inspiration in the past, and who will still continue to join in the inspiring song composed of the voices of all who will now, and in the future years, come into it, blending their hopes and efforts with those of this Soldier of the world's awakened striving, after the higher life, the higher love, the greater humanity; she who has left us, she who so willingly laid down the sword and the flag when her time came, saying almost with her latest breath:

"Others shall sing the song,  
Others shall right the wrong,  
Finish what I begin,  
And all I fail of, win.  
What matter I, or they?  
Mine, or another's day?  
So the right word be said  
And life the sweeter made.  
Parcel and part of all  
I keep the festival,  
Fore reach the good to be  
And share the victory,  
I feel the earth move sunward,  
I join the great march onward."

So blessed for evermore be she, who striving, through weakness and pain, won a victory so great. And we, who still march on here, let us never forget her love for us and her endeavour in behalf of the world's greatest good. Even when we go on, as we shall go, further than she lived to show the way, let us keep true to the watchword she loved, the banner she marched under, the faith and hope which was her life's inspiration, so that when we bid her "Good-morrow" on a brighter shore, as we shall do, we may be able to answer back into the questioning eyes, "Yes, we too have striven, we too have won."

And now, dear friend of whom I have written very simply—as of a comrade beloved exceedingly—to others by whom thou wert equally beloved, this pen pauses now in its work which, though feeble, thou hast perchance perceived and understood; pauses for the nonce, but will have ever and anon something more to chronicle, some words or deeds to tell of thy great work, dear E. L. M.: E—arnest, L—oving, M—agnanimous President of the Pioneer Club, Worker for the upward growth on all lines. Few were thy failings, many were thy virtues. Great is thy peace.



The *Daily Mail*, London, gives us the following extract:

"Nelson is represented as drawing inspiration from the lovely syren, who, with heroic self-abnegation, accepts the burden of his love and a heritage of shame, on the principle that England expects that this day every woman to nerve his arm shall sacrifice her beauty. This kind of topsy-turvydom will, I am afraid, preclude our seeing that other Nelson of history, who, at the Nile, with his scalp torn open, and the dead and dying thick about him, was 'in the full tide of happiness,' and, 'By God! would not be elsewhere for thousands.'"

"Precludes our seeing the *other* Nelson," says the writer. It were hard to say which Nelson seems most to be contemned—the one rejoicing in satisfied desire, or the one glorying in the lust for blood. Viscount Nelson was a mere animal in the field of war—GLORY! or in the field of—what he dared to call LOVE. Alas! for our ideas of one or of the other.

### The Ases and the Ifs.

By X. D. X.

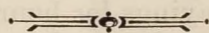
OLIVER WENDELL HOLMES in the last book which fell from his delightful pen entitled *Over the Teacups*, divides the world into two classes—the *Ases* and the *Ifs*. The former class, he shows us, is made up of the practical useful people who take things *as* they find them to exist, who are never found crying for the moon, nor mourning over spilt milk. The latter, of the impractical people, the ne'er-do-wells, the drags on the social wheel who would have done so bravely *if* things had only been different in their youth, and who will, *if* the future only brings with it what they so greatly feel entitled to, surprise the world yet, and give it cause to open its eyes wider than usual. And then the genial philosopher with more than eighty years of wisdom resting on his head, puts his point still more plainly, when he adds that his stockbroker whilst advising the purchase or the sale of stocks and securities, never says, "If the market were in such a condition I would advise such a course," but always, "*As* the market stands such and such transactions are advisable."

As the world goes there are few people who can read these words without feeling that there is in them special personal application. For who is not keenly conscious of some strong mental or physical limitation, some congenital defect, perhaps, which hinders us from being and from doing what would be so easy were this mountain removed. And if not in ourselves, perhaps it is in those with whom our lives are the most closely bound—so closely indeed that it is almost as if their deficiencies were our own. With this kind of environment women are more conversant than men, for from first to last to them falls the rearing of the young, the nursing of the sick, and the tending of the gradual decay of old age. Hence it is particularly desirable for them to be able to classify their trouble-mountains, and after doing their best to remove the removable to acquiesce with the best grace possible in the inevitable. Which of them all are movable? Let us take the case of a mother with young children; *if* she had more help with them, she would be able to enjoy a few of the outside pleasures of life, read a few books, and visit a few friends instead of living entirely with and for, the immature, till her mind knows no pleasure so great as boring any chance visitors with infantile sayings for hours at a time. *If* this careful mother would only be content to lessen her expenditure on what makes simply for show, she could often have that assistance which would prevent her own nature dwarfing, and would save those she holds so dear from the hurtful influence of too constant association with one who cannot see clearly because the medium through which she sees is dimmed by the breath of love. Entire self-sacrifice is a sin, and like all sins, (which have their common origin in selfishness) cuts two ways, and injures equally the one who sacrifices and the one supposed to be the benefited.

Persons who give themselves too unremittingly to sick-room service are as unwise as the too attentive mother, if by any means they can enlist the assistance of others. It may be there are some about, too timid to offer themselves, or too thoughtless. Now, to each of these, it would be a plain benefit to be brought face to face with the troubles of other lives. Often when doing too much ourselves, injuriously, we are standing in the way of others doing enough beneficially. The experience that is good for one is generally equally good for all. And the same may be applied to the case of the aged. As a rule, although every child of a

family, has had the equal care of its parents, yet when the trying period of declining faculties sets in, if there be an unmarried daughter upon whose back the burden can by any pulling and pushing be made to fit, upon that daughter it will rest, even though she may be earning her living at the same time. "I have married a wife," a brother will say by way of excuse, which should not be accepted any more by us than by that New Testament king who made a wedding feast for his son. "I have my children to look after," says a married daughter, who will not like those children in their turn to make the same excuse in her days of failure. If these selfish children can be made to bear a fair proportion of the family duty, it is only just to all that they should bear such, but if in the present one-sided state of the sense of right in humanity they will not be so made, then the one whose affection prompts her to bear the load alone must say "As it is, I'll make the best of it." In this spirit the weight will seem less heavy and the resultant happiness the greater for all. The oftener she can leave for a time the scene of her cares, the better she will bear them on return, and the better will be the old folks for the breath of the outer world which she brings with her. People sometimes forget that change is as necessary for the invalided as for their attendants. One aspect of life is not enough for any of us; variety in mental diet is as important as in our daily food. So believing, advantage should be taken of little intervals by each, for the introduction of a fresh face, a fresh voice, a little music, a little of anything that comes in the way. Nothing is sadder than to see a worn-out devotee who has made the mistake of believing her utter self-abnegation to be the salvation of others come to know at last how great a mistake it has all been. Depend upon it there is no healthier soul than the one that can be, whilst just to others, also just to itself. That way wisdom lies.

And for the limitations of one's self. It were well to find them out early if the gods would favour us with so much wisdom. But find them out we do when more than a few stumbles have been made and more than a few ugly bumps received. Then it is we begin to respect the old copy-book head-line of our childhood which warned us to keep our ambition within proper bounds. Much later on, perhaps, we come to the comfortable conclusion that "they do much who do a little well," and we for evermore snugly number ourselves among the great army of the Ases.



### The Grey Gares.

LET the ladies take a lesson from the Swiss canton Argovie, where has lately been celebrated a picturesque historic fete which takes place yearly in the communes of Meisterschwanden and Fahrwangen. On a given Sunday in the early year, the women of the parish become lords and masters over the sterner sex, the married women and girls send out invitations to the husbands and husbands' friends, and the whole community assembles at the village inn. Here the men are set down to tea, beer and cakes, and must wait till the ladies come from the next room to choose them one by one as partners in the dance. They shelter and chaperon their cavaliers throughout the evening, and when the dancing is over they escort the unprotected male back to his own hearth. Meitli-sonntag is the name of the feast; it dates from the year 1712, when the Seigneur de Hallwyl raised a regiment of the ladies of the Seethal to succour certain Bernese troops who were hard pressed by the Catholic cantons.

### Reviews.

*Women and Factory Legislation.* By Mrs. Jane E. Brownlow.

THE matter of this invaluable pamphlet was written originally for the London Conference of the Women's Emancipation Union. Mrs. Brownlow, one of our most earnest and indefatigable reformers, gives here a history of the Industrial Revolution, which she dates roughly from about 1760. She shows how before that time the "country life" was self-sufficing, "living fairly cheap" and employment plentiful. She reminds us that then a woman's work was "as valuable as that of the men," that is of course it paid as well. All this was broken up by the introduction of machinery which "concentrated industry in large centres." The modern manufacturing towns arose to which workers flocked, and in Mrs. Brownlow's descriptive words "herded round the new factory buildings in a manner almost too horrible to describe." What a fate for people accustomed to green fields, trees and fresh air! Mrs. Brownlow gives us a graphic account of why, and how, out of this condition of things arose the two new classes which at present are more or less at strife, the "Master" and the Hand, how the former "concentrated their faculties on money getting," looking upon the latter as mere "adjuncts of the machinery." Conditions of work inconceivably hard; machinery unprotected, endangering life at every turn.

"The Truck system further enslaved the miserable hands. Women and children were largely employed under the most degrading conditions. The evidence given before the Parliamentary Committee, on the Ten Hours Bill, shows how children were so tired that they had to be kept awake at their work by blows, so tired that they had to be fed—too weary even to put the food into their own mouths—so young that they had to be carried into the factory—sold by the authorities out of foundling hospitals and workhouses."

We have known, we know these things, yet how little was done to ameliorate the conditions in the past, how little is done yet. Feed us with choice morsels, cry the crowd, fill us with beautiful ideas, do not tell us truths; facts are ugly things, hide them from us.

Mrs. Brownlow defends the legislation which compels employers to "fence" dangerous machinery, to erect suitable buildings, ventilated and sanitated, and invites her readers to compare the conditions of labour and wages in those trades which have been regulated by legislation and those which have not. She defends the legislation which protects those unable to protect themselves, such as children and young persons under eighteen years of age, because their "physical growth is not complete, their mental and moral faculties not developed." But she says with great wisdom and clear sightedness, "When it comes to restriction of a purely sex nature, legislation which regulates the labour of women, while it leaves that of men untouched, we need to examine the matter closely in order to find out how far restrictions when applied to women only are beneficial or the reverse."

Mrs. Brownlow then proceeds to examine this matter in a manner so logical, so unflinching and so racy of an impartial, philosophic mind that her conclusions once read are not to be forgotten. It would be impossible here to give the clever, thoughtful writer her due without reproducing the pamphlet, which it is evident cannot be done.

Most urgently do we recommend a perusal of the paper to all thoughtful persons, to all who really desire information on the matter of work and wages, especially as regards women. The pamphlet should be read until its facts are mastered and conclusions drawn. It consists of seven pages of intensely interesting matter relating to its subject, well thought out, most comprehensively put.

The writer concludes with these telling words:

"No new principle is asserted, therefore, when we demand for the industrial man that legislation which protects the industrial woman. That it would be to the ultimate economic advantage of both is evident. That sex restrictions are to the ultimate economic disadvantage of both has been shown. But there is something greater and higher than economic advantage; man and woman, equally human beings, must co-operate to secure the welfare of the coming race. Such co-operation is only possible when men and women are equal under the Law. The highest welfare of the race can only be attained when women share fully the privileges and responsibilities of men. Equality under factory legislation is one step towards the ideal. It does not seem probable that it can be attained so long as women remain voteless, so long as women are political nonentities, counting for nothing in the eyes of the legislators, or at least only considered when the claims of men with votes have been satisfied. Our first duty then is to press the Suffrage, to form public opinion on the subject, to show that the interests of men and women are not antagonistic,

but that the best interests of both can only be reached when both together are striving for their attainment."

I can imagine what an effect the reading of such words as these would have upon an audience of women awake to the fallacies of our present labour conditions, eager to reform, ready to learn all wisdom. We are favoured also with the resolution adopted at the Conference, a resolution worthy of the lecture;

"That this Conference protests on economic, social and moral grounds against the imposition of special sex restrictions upon labour as injurious to the best interests of men and women alike, and claims that the legal protection for workers be equal for both sexes."

The address is now printed in pamphlet form as above stated, and sold for 1d. One hundred copies may be procured for 3s., and it would be an act of grace, a work of help, to purchase the pamphlet and distribute it broadcast.

*The Personal Life of Queen Victoria.* By Sarah Tooley, (Hodder and Stoughton).

THE time is now close upon us when Her Majesty's subjects may say, "it is just sixty years ago since our Queen came to the throne," when with more than usual thankfulness they shall remember that year in which

"The heralds played their part  
Those million shouts to drown—

Send her victorious,  
Happy and glorious,  
Long to reign over us,  
God save the Queen."

Far beyond the dreams of the wildest visionary of that year have the splendours of Victoria's reign rolled on, but not beyond a nation's faithful prayers. Mountains have indeed disappeared before them!

This volume, however, does not contain the public, but the personal life of our Queen, and this is as it should be, for as the author says:

"Her day is not done yet, therefore the time for a *résumé* of her glorious reign has not arrived."

Mrs. Tooley touches on the necessary limitations such a work must have at the present time when she says:

"In writing of one so illustrious and far removed from ordinary acquaintance and observation, the difficulties of faithful portraiture are apparent."

Difficult, indeed, and it speaks much for this author's gifts that in spite of such obstacles she has succeeded so well; for the effect of the incidents so pleasantly set forth in their chronological sequence and original surroundings, is the portrayal of a personality which we do not think in times to come when further information is forthcoming will require to be altered.

The loyalty of the author is strikingly evinced before many pages are perused. Witness the following when mention is made of a child's ball in honour of the visit of the little Queen of Portugal, at which the Princess Victoria was present.

"Our little princess," he (Mr. Greville, the Court Chronicler) writes, "is a short, plain-looking child, and not nearly so good-looking as the Portuguese." "Fie upon you, Mr. Greville," says the author, "did not the Donna Maria awkwardly trip in the dance and fall down and bruise her face, while our fair-haired, blue-eyed Princess, in her simple white frock, kept her head and her heels, and was admired by all people of good taste for her natural, unadorned beauty?"

While convinced of its justice, we cannot avoid a smile at the ingenuity of this retort!

"To the wise training under the watchful eye of that wisest of mothers," Mrs. Tooley does full justice, and perhaps nothing speaks more eloquently of the good seed then sown in the mind of our Queen than her conduct on her return from her first council:

"She went to her mother's room, and with deep emotion expressed her inability to realise that she really was Queen, and requested that she should be left absolutely alone for two hours to think over the responsibilities lying before her."

If instead the Maiden Monarch had dwelt longer on the homage and adulation offered—had she at that hour thought more of the pleasures than the responsibilities of a throne, who could have blamed? but as her subjects know full well, no claim was made upon their lenient eye. Much has been said and written about "Victoria's tears," but in the light of after events how far more significant this act! In this

reflection we would seem to be borne out in the account of the coronation, for though the well known lines are quoted, commencing:

"She saw no purple shine  
For tears had dimmed her eyes;"

Mrs. Tooley lays none of the usual stress of sentiment on the fact when she adds:

"It was but a passing, and natural wave of emotion, for we find the 'weeping Queen' an hour later, with her tears dried, presiding over her Privy Council, with as much ease as though she had been doing nothing else all her life."

In the account of the early days at Windsor, mention is made of one very significant act of the Queen's for the regulation of her household:

"She would not allow the gentlemen to remain over their after-dinner wine more than a quarter of an hour, and always remained standing in the drawing-room until they made their appearance."

Thackeray wrote many years ago:

"In this quarter of a century what a silent revolution has been working! how it has separated us from old times and manners! How it has changed men themselves! That gentleman of the grand old school, when he was in the 10th Hussars, and dined at the Prince's table, would fall under it night after night."

Comparing the tone of society in the reigns of George IV. and William IV. with that which has prevailed since Victoria came to the throne, Her Majesty's subjects can only the more fully endorse the following passage in which Mrs. Tooley dwells on the change effected.

"To-day, now that legislation has become so much more humanitarian in scope than it was forty or fifty years ago, one is apt to lose sight of the immense influence of royal example. In the good old days the chief restraint on social custom was fashion. As were the court, so were the people. Probably no one has done more for the elevation of a simple domestic life than the Queen."

With these words we fully agree, while at the same time recognising, as indeed does Mrs. Tooley herself more than once, that few lives could be more fittingly selected than that of the Sovereign's, wherein to display the shallowness of the reasoning which would declare that public and political interests unfit a woman for domestic life.

To the votaries of this idea the woman who can have other interests besides those within the home circle—and yet do her duty to both—does not exist. For them, the wife and mother who looks beyond the limits of home, has but the one embodiment which they find in Mrs. Jellaby with her poor husband in the back-ground, leaning his crushed personality against bare walls!

Yet surely a perusal of the Sovereign's life might arouse a doubt or two as to the comprehensiveness of this view! For where will they find in all our history a monarch more fit to reign than our Sovereign lady? And when to her character of able Sovereign we add that of devoted wife and mother are there any who can say us nay? Even as the words flow from the pen there arises the recollection of Victoria by the bedside of her dying husband, and we hear again the pathetic words: "Albert, 'tis your own little wife!"

In conclusion, it need only be said that for those who are watching with eager eyes the awakening spirit of larger life for women, there is an inspiring fitness in the knowledge that such a Sovereign, such a woman is on the throne.

RIX OAKWOOD.

## Club Debates.

REPORTS of debates at Pioneer Club will be resumed with next issue.

### FIRST DEBATES OF NEW SESSION.

May 6th.—"Englishwomen as they strike an Irishwoman." Debate opened by Miss d'Esterre Keeling. Mrs. Franklin in the chair.

May 13th.—"The position of Woman in New Japan." Lecture by Arthur Diösy, Esq. Miss Harvey in the chair.

May 20th.—Subject of debate to be announced later. Opened by the Rev. J. E. C. Welldon (Headmaster of Harrow). Miss Rowland Brown in the chair. Or "Stage Fiends," Lecture by Osman Edwards, Esq. Mrs. Willard in the chair.

### A Series of Short Articles on Health.—In Parts.

NEVER was a time when this subject has been so much discussed in the home-circle, the lecture-room, and in current literature. We have hygienic institutes, hygienic conferences, hygienic newspapers: the term has become so familiar from the numerous advertisements of hygienic clothing, foods, utensils, machinery, etc., that we are all in danger of falling into the proverbial contempt (or indifference) which follows on familiarity. But to women who are *learning to think* for themselves, I need only allude to this danger to awaken an interest in what is specially a woman's question. The wife, the mother, the sister who may soon be wife and mother, cannot safely evade the duty of the personal care of the health of the household and to keep the house in order.

Now, it is just this little word "order," and what it signifies, that we must first take under our consideration.

CHAOS—KOSMOS! DISORDER—ORDER! Words so easy to speak, so pregnant with pain, discomfort, joy, delight and harmony in every home. And it is woman's highest duty, her grandest mission, her purest joy to bring Kosmos out of Chaos, Order out of Disorder, wherever she finds herself for the time being. Chaos implies and includes confusion of every kind—darkness, pain, discomfort, dis-ease. Kosmos implies and includes orderly arrangement of every kind, light, freedom from pain, comfort, health of soul, mind and body. We are a trinity and unity. If the trinity of our being is not in harmony, as a unity we are in chaos, disorder; we are no longer *entirely ourselves*. Happiness is no longer possible to us, for we communicate one sphere of unrest, of discordant, diseased conditions to whomsoever may come within our sphere. This sphere or atmosphere is not imaginary, but, though invisible to most of us, is a very real and powerful element, and cannot be ignored by any who desire to learn what Is.

Nature! "She who must be obeyed," or woe betide the careless, the ignorant,—Nature has laws which it is our duty and our joy to study. Nature—grand mother of all that lives, and moves, and has its being—has no step-children—has no favourites. Obey and live. "HER ways are ways of pleasantness and all her paths are peace." But the way is strait, as all her children find who seek the kingdom of light and love.

There is a door to reach before we even see before us that narrow way, the DOOR of TRUTH. It shines as from the "Light within," and must be approached with childlike earnestness and heartfelt desire to enter in. For without is chaos, darkness, ignorance; within is Kosmos, light, wisdom. Wisdom! not knowledge only, but knowledge impelled by love. Knowledge, "science falsely so-called," is a misleading light, a will-'o-the-wisp drawing us downwards to deeper and deeper depths of selfishness and misery. Wisdom is the heavenly voice of Love, which cannot lead us wrong, which fills us with self-forgetting enthusiasm for others. In giving, we keep for ever; in losing we find greater joy than we dream of; in saving others we reap life eternal. What is Nature but the outside, the Manifest Divinity in whose image we are being made, slowly but surely. And how can we manifest this Divinity in a body which is aching, disorderly, full of unrest? That which is *within* cannot be manifest by that which is *without*, unless both are agreed and in harmony. For the divine is love and light, is goodness and truth, and the natural man, the animal, which is more than animal, must give up its own chaotic life and be born into the Kosmos of love and light. "Ye must be born again," born into the kingdom which is being set up in the outward life of men, as it is in the inward life of the universe. A. H.

### Stray Thoughts on Hospitals.

By W. W.

#### PART II.

IN considering the condition of hospitals and the various proposals which are being put forward in different quarters for their improvement, the consideration which should hold the first place, with which nothing else should be allowed to interfere is, how they may best be enabled to carry out their paramount duty of curing the sick and maimed; or at least of alleviating, as far as may be humanly possible, the suffering of each patient who may enter their doors. No matter how admirable they may be in other respects, no matter how advantageous they may be to the general community as training schools for the medical men of the future, no matter how economical may be their management, and how little their charity may be abused by those for whom it was never intended, if they have not made it their first business to alleviate to the utmost the suffering of each individual patient, they must be held to be wanting in their paramount duty, therefore, however magnificent and beneficent they may appear, to be in truth but vast failures. A very uncertain state of feeling undoubtedly exists on this point. We constantly hear of the necessity that the public should be able to exercise more control over hospitals than is at present possible. There seems a growing impression that the patient is not always made the first consideration, that the hospital itself, or possibly the school which may be attached to it are of more importance, in the eyes of those responsible for its management, than is the individual patient, and at times this impression even appears to cause dissatisfaction with the method of support by voluntary contributions, and to suggest a wish to substitute something else for it—I say substitute, because whoever provides the funds must be the final authority as to the management of the hospital. Thus the next question which offers itself to my mind is, how are the funds to be provided, and how best may hospitals be supported? Is it best for them to be supported by endowment, by the State, by the rates, or by voluntary contribution? I imagine no one would desire to see our hospitals supported by endowment, for an endowed institution is independent of all outside opinion, and can do precisely what it chooses so long as it does not absolutely break the laws of the land. I therefore would only allude to endowments as being certain sooner or later to defeat the intentions of those who may be disposed to make them. Nor does State support recommend itself to me. Hospitals are living things, and connection with the State, undoubtedly has a tendency to produce a certain mechanical routine, besides discharging the public from any active duties with regard to such things as are maintained by the State; neither of these tendencies conduce to a sound and healthy condition. Again, should the public become convinced that matters require looking into, that things are not going on quite as they should, the fact of dependence on the State, of State support, goes a long way to render any action on the part of the public difficult, if not impossible. To interfere with a State Department, to oppose it or try to mend it, is a matter so lengthy, so difficult and so doubtful as to its results, that were hospitals placed under the ægis of the State, the attempt to make them more satisfactory than they now are would become wellnigh worthy of a knight-errant of the olden times.

Then as to rate-supported hospitals, these already exist: are we satisfied with the way they work, and have we any greater control over them than over those supported by voluntary contributions? I think not, if we may judge by a recent occurrence, for at the hospitals under the Metropolitan Asylums' Board, we have, during the last two years, seen an experiment on a large scale, carried on (at the expense of the rate-payers, and in the face of protests continually repeated), on the bodies of the patients, who being removed to these hospitals by the law are themselves absolutely defenceless. But even without mentioning this special matter, rate-supported hospitals have their dangers. To quote the words of the *British Medical Journal* on the latest report of the Asylums' Board's hospitals, "all does not seem to be quite well with these asylums; perhaps they are too vast for proper supervision, perhaps they are too far removed from the influence of active public opinion."

Nor are these the only institutions from which we may judge whether rate-supported hospitals would be likely to prove satisfactory, for the workhouse infirmaries are virtually rate-supported hospitals, and, though of course there are notable exceptions, their condition is unfortunately, in too many cases, anything but encouraging.

Quite recently, in consequence of a conviction that things were not as they should be, an investigation was undertaken, under the guidance and at the charges of those who are responsible for the conduct of the *British Medical Journal*, and well

do they deserve the thanks of the community for their public spirit and energy. A lengthy visitation was made through the country, with the result that a condition of things most painful to read of, was, week by week, placed before us in the pages of that journal. Doubtless this effort will not have been in vain, and things will be improved. Still, knowing what we do, knowing that it is only by the intervention of the powerful organisation which stands behind the *British Medical Journal* that these facts have been laid before us, we are not, it seems to me, justified in regarding the method of rate support as at all more likely, or indeed so likely, to prove satisfactory as that of voluntary contributions. This method at least gives a large, in some cases, a very large number of persons the absolute control of a hospital, if they choose to use their power. For the governors who elect the various committees and officers, number several hundreds, in one of our London hospitals several thousands. It is, therefore, no small public that has the control of hospitals supported by voluntary contributions, nor is it any special portion of the community which is represented by this little world. Not only this, but each governor being a contributor to the funds of the hospital, usually of from three to five guineas annually, or of from thirty to fifty guineas in one sum, he would appear to have a strong incentive for seeing that things are properly conducted, and that his gifts are not mispent. Unfortunately, this is a matter he rarely troubles himself about.

Too often subscriptions are given to hospitals, more as a flattering unction to the soul of the giver, than with any intention of really seeing that the hospital is properly managed. Subscribers do not, as a rule, trouble themselves to attend the meetings, they do not watch the appointments made, they only, if they even do that, know what the hospital says of itself in its annual report. It is to this unfortunate propensity that must be attributed the strange fact that hospitals, though dealing with such great numbers of women, have as a rule, no women on their boards, and, that in the case of one Metropolitan institution, *women* governors are never summoned to the meetings, a neglect of which, it is said, they do not complain. The result is, that the committees are supreme, or I should say, that portion of the committees which really does the work, and consequently hospitals, which at one time may be very satisfactory, may, as time brings the inevitable changes in the committees, become very unsatisfactory. I can give an example of this taken from my own experience.

For many years I was a governor of a hospital, which while holding the highest position as to management of any hospital in the metropolis, enjoyed also, what I and others regard as the proud pre-eminence of having no licensed vivisector attached to it, and of possessing a committee strongly opposed to the practice of animal experiment. Persons, therefore, who like myself look on vivisection of animals as a crying danger to patients, could safely recommend this hospital to their friends. But gradually things began to change. First one, then another licensed man was placed on its staff. From the first I protested. I addressed the committee, through the Secretary, presently I went and saw the latter, and placed in his hands Dr. Ringer's statements as to the use he, and others, had made of patients for the purpose of testing poisonous drugs. I pointed out the constant connection between experiments on animals, and experiments on patients, and gave him the names of the licensed men who had been placed on the staff. The secretary not only showed no interest, but absolutely denied that one of the men I named was on the staff at all. I insisted, he then confessed that this man, though not technically on the staff, was a clinical assistant. Finding more vivisectors appointed, I wrote direct to the chairman of the board, calling his attention to the grave danger, and sending him proof, from the statements of vivisectors themselves, of how that practice leads to human experiment, and expressing my fear that, unless the former safe condition of the hospital were restored, I should be forced to withdraw from it, which for special reasons I shrunk from doing. I should be however, I observed, obliged to do so, for not only did I disapprove of the present conditions, but my name in the list of subscribers to any hospital, signified, to those who knew me, that I regarded the place as safe for patients. The chairman replied, supporting vivisection, and expressed his hope that I might be satisfied to continue my subscription, "anonymously." This I naturally declined, and had nothing to do, after some two years' struggle, but cease to subscribe.

I, however, wrote to one of the greatest, I may say, indeed, the greatest benefactor of the hospital, a lady who, though now residing entirely in Africa, had on many critical occasions, extending over several years, been the mainstay of this hospital—and I informed her of the state of matters, so different to what had formerly existed, and which I knew was so repugnant to all her ideas. This lady, who had herself had medical training and hospital experience, and who is connected with the profession, immediately wrote to the Chairman, sending him a list of experiments performed on human beings, and pointing out that they were but specimens of the never-failing consequence of the practice of experimenting on animals,

and were the result of the hardness of heart produced by it. The list included, among other things, cancer grafting, delay of treatment for teaching purposes, and experiments on the moral nature of hypnotised women—related by the experimenters themselves. The Chairman replied much as he had done to me, but one statement *à propos* of the samples of experiments on patients sent to him is worth quoting *verbatim*, and I am permitted to do so: "As already pointed out," he wrote, "the cases you have referred us to are mostly medical. If we accepted the view that such cases produce hardness of heart, which renders men unfit to attend hospital patients, I am afraid we would have to discharge our present medical staff, and be quite unable to find others to whom the possible objection which you suggest would not apply."

Now here we exactly see the weak point of the voluntary system; it has a tendency to be worked by the Committees with but little interference, except on some extraordinary occasions; nevertheless the governors, being virtually masters of the situation, can make their will felt, whenever they awake to the fact, that they have not done their whole duty when they have subscribed to the funds of a hospital. At the present moment, from a recent experience, I fear that in some cases any attempt to awaken them would be regarded with the reverse of gratitude.

In this as in all matters of real importance, what is required is the sense of individual responsibility on the part of the citizen; that sense of individual responsibility, of that duty of individual action, which has been the strength of free countries, without which liberty cannot exist. Unfortunately too many of us, living as we do in peace and comfort, are inclined to think that we can safely leave our duties to be discharged by others—that collective action is perhaps better than individual action, that public bodies can be trusted to do their work without constant supervision, and that when rules and laws are once laid down and set going they will work on unchangingly like a machine. This is not so; public bodies being composed of human beings do not stand still; they either progress or degenerate, and active individual interest, discharge of the responsibility of the individuals who control or compose these bodies, is the only way to prevent retrogression, which being what may be called an abuse itself, gives rise to other abuses which increase and multiply.

But if this lack of sense of responsibility makes itself felt in institutions supported by voluntary contributions, how much more likely, is it not, to exist in institutions supported by rates and taxes, and governed not directly by those who contribute the funds, but by a department or board, of some sort or kind, administering funds supplied by some form of taxation? If subscribers will not look after the employment of the sums they themselves contribute, how can a department be expected to look after the employment of that portion of the rates and taxes disbursed by such department? I confess I see little chance of gain, in hospital management, by giving the supreme control into the hands of any department or board, or by doing anything which may check voluntary contributions, or substitute another authority for that of governors by right of subscription.

I do not, however, by any means think that individual action on the part of the governors should not be strengthened by the power of appeal under certain rare circumstances to the constituted authorities, either municipal or imperial, nor that certain laws which already exist should not be so adjusted as to afford a protection to patients in hospital which they at present do not possess, and which the governors even if they discharged their duties with the utmost alacrity, could hardly of themselves secure. But this is very different from either placing hospitals under the State, or the Local Government Board, or the County Councils, or from in any way endeavouring to get away from the fact, that those who find the funds for the support of the hospitals must be allowed to govern them. The question which presents itself to me is, how is this to be done? I ask myself what was the chief cause of the improvement in the condition of hospitals which has taken place during the present reign, but which began before her present Majesty came to the throne, the beginnings of which were, in fact, about contemporaneous with the birth of the Queen? What brought this improvement about, and has it any lessons to teach us?

### Nursery Politics.

MARY. What would be the use of the *vote* to women, Ethel, that mamma always talks about?

ETHEL. Why, Mary, mamma would be driven to the station in a carriage and pair every election, as well as papa.

MARY. Has no woman a vote? Has not the Queen a vote?

ETHEL. No, Mary, she only has veto, that says no to all the laws they make if she doesn't like them.

MARY. But, Ethel, a veto and a vote are just the same word, only the letters are turned upside down.



## Women's Suffrage.

TO ALL EARNEST SUFFRAGISTS.

DEAR FRIENDS,

In writing last month I am afraid I did not fully explain why it is important that amendments should be resisted on June 23rd. Should the Bill pass through Committee without amendments it may, by leave of the House, pass the Third Reading the same afternoon and go up at once to the Lords. Should any amendment, however valuable in itself, be accepted, the intermediate stages of Report and Third Reading must follow at later sittings. Now as we have only the remaining Wednesdays of the Session available for our purpose, and as any of these may be appropriated without notice for Government business, it would be most unwise to risk the inevitable delay and possible total loss of any opportunity for its further consideration.

Friends sometimes innocently, but ignorantly, talk as though we outsiders were in a position to control the proceedings of the House of Commons. Those who know most about it realise how utterly impossible this is. We have to take our very meagre chances and make the best use of them as wisely and warily as we can. For let it never be forgotten we have strong, vigorous, and subtle enemies to deal with, who will use every form of the House in their power to defeat our object.

With some of the amendments, of which notice has been given, I personally deeply sympathise. The Bill is very far indeed from being perfect, and it will add several anomalies to the numerous ones already existing with regard to women and the various Franchises exercised by them in the three kingdoms. But every anomaly now created will give a stronger plea for the simplification and readjustment of the whole matter in the next Government Registration Bill, which will also afford the best opportunity possible for many years to come, of raising the questions upon which women suffragists differ among themselves.

There is another point of view from which this question of amendments must be considered. Supposing *any* amendment to be accepted, we should certainly lose some of our supporters on Third Reading. Let us suppose the Bill to be made to include women owners: it is perfectly certain that a large body of Liberal members would then vote against it on the ground that it would give added representation to property. Many of the thirty-nine Liberal members who voted against the Bill on the 3rd of February, have alleged that they did so because the Bill would increase the power and influence of property. Now, as the Bill at present stands, this is untrue. But should an amendment in the interests of property be accepted, it is almost certain that the Bill would be either defeated or have a considerably diminished majority on the Third Reading. On the other hand, the attempt to narrow it, as one amendment proposes to do, to a strictly spinster and widow Bill, would, if carried, cause another diversion of supporters when the Bill came to Third Reading. We have to take the average of chances and make the best of them.

It is the more imperatively necessary that we should carry the Bill through all its stages, and by a very largely increased majority on June 23rd, in view of the action of Viscount Templeton in the House of Lords, and the results of that action. Lord Templeton, against the wish of *all* the older and more experienced workers for Women's Suffrage, introduced a Women's Suffrage Bill into the House of Lords at the beginning of the

present Session. The reasons for objecting to such action on his part were, and are, very simple. For the House of Lords to propose to initiate a reform in the electorate of the House of Commons, would be distinctly unconstitutional and improper. Their Lordships would therefore be bound to reject any such measure unless sent up to them by the House of Commons. This they did year after year in the case of the Women's Suffrage Bill, presented annually to them by the late Lord Denman; and this they did in the case of the Bill of Lord Templeton. Everyone experienced in Parliamentary matters knew perfectly well beforehand that this must be the case; hence the objections we urged to the ill-advised and most unwise action of Lord Templeton. The result has been mischievous in a twofold manner. First, it gave the Duke of Devonshire an opportunity of expressing his personal hostility to the measure, and of departing from ordinary Parliamentary etiquette to rebuke the action of the House of Commons. The Duke of Devonshire said he "regretted the levity with which the proposal was sanctioned by the Commons," and stated that when the Bill, now before the Commons, should come before the Lords he should give it his strenuous opposition. The Earl of Kimberley, the Leader of the Liberal party in the House of Lords, declared that he would also oppose the Bill. We are thus therefore face to face with an organised opposition in the House of Lords which it was *most unwise and unnecessary to provoke*. This makes it imperative that the majority for Third Reading should greatly exceed that for Second Reading. Secondly, a great number of our friends, active workers, but knowing little or nothing of Parliamentary procedure, have been misled into the supposition that with the rejection of Lord Templeton's measure all was over for the present Session. This is not the case. Everything stands where it was, with the exception above indicated, of the mischief needlessly prepared beforehand in the House of Lords itself.

The next nine weeks, therefore, must be given to strenuous agitation for the furtherance of the Suffrage cause, and for the securing of a great triumph on June 23rd. Every method which I suggested in my letter of last month ought to be vigorously pursued, and I would like further to suggest that memorials, well-signed by actual electors as well as by women, should be sent to every member whose views on the subject are yet doubtful; and also to those numerous friends who, from one cause or another, were absent on the 3rd of February. These number over a hundred, and if their votes and the votes of many neutrals can be added to the votes already given in our favour, an overwhelming triumph will be the inevitable consequence. But this means work. I shall be happy myself to furnish information as to the attitude of their members to anyone applying to me for that purpose, or to forward them a list of the constituencies which will sufficiently indicate it.

The forces enrolled on our behalf are numerous. As I have carefully explained the position in a letter to the *Manchester Guardian* of March 23rd, I think I cannot do better than quote from that letter.

"Will you permit me to explain for the information of many perplexed persons amongst your readers that there are three principal societies organised to obtain the Parliamentary franchise for women? These are the Central Committee of the National Society, 10, Great College Street, S.W.; the Central National Society, Albany Buildings, 39, Victoria Street, S.W.; and the Manchester National Society (founded in 1866), Queen's Chambers, John Dalton Street, Manchester. These are organisations of long standing. Besides these there are some forty to fifty local committees for women's suffrage throughout England, Wales, Scotland, and Ireland; some of them affiliated to one or other of the societies mentioned above, others work-

ing independently. In addition there are several women's organisations which include other objects within their scope, though working primarily and actively for the suffrage in concert with the other societies; such as the Women's Emancipation Union, the Women's Franchise League, the Women's Progressive Union, and others. But in order to estimate fairly the forces at work for the suffrage it must be remembered that, besides the suffrage societies proper, there are various party organisations, either of women alone or of men and women combined, which give active help to the suffrage cause. Of these the Women's Liberal Federations of England, Scotland, and Wales have adopted women's suffrage as a foremost plank in their platform, and are now working actively for it. Although the Primrose League is precluded by its constitution from making women's suffrage, as such, a special object of its organisation, a very large proportion of Primrose dames and associates are active workers in the suffrage cause. The same is true of the Women's Liberal Unionist Association. So also are a very large proportion of the members of the Women's Co-operative Guild and the various women's temperance societies. In truth, it may be fairly said that the vast majority of women who *actively work* for philanthropic, social, or political objects are of one mind on this burning question of women's suffrage, and are prepared to demand its concession in this "Queen's year," 1897. The extent and variety of these forces may sufficiently explain the majority on the 3rd of Feb., without assuming that the House voted, as Mr. Labouchere desires us to suppose, for women's suffrage as a great joke. We hope that when the 23rd of June shall arrive it will be proved that the House is in very serious earnest indeed in seeking to confer the rights of full citizenship upon women in these islands."

The great majority on February 3rd was the result of their hard work and devotion to the cause, and still harder work and devotion are needed to secure a greater victory on June 23rd.

Under these circumstances I appeal to every Women's Suffragist to work actively for the cause during the next nine weeks, in order to secure so overwhelming a victory on the 23rd of June, as will make the Lords unwilling to try conclusions with the House of Commons on this subject.

ELIZABETH C. WOLSTENHOLME ELMY.

### Maya Indians.

INTENSE interest is being developed in the exploration of Yucatan and Guatemala, and the deciphering of the inscriptions in stone left by the native race of Maya Indians there. Our anthropologists have just awoke to the fact that in these Maya inscriptions we may expect to find a great volume of data about prehistoric America.

The Mayas were highly civilised. Professor J. T. Goodman, of San Francisco, has recently succeeded in deciphering a few Maya hieroglyphics.

The beginning has been made, and other scholars are now bending to this new task which promises to throw so much light into the remote past.—*The Pathfinder*.

[ADVT.]

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For Prospectus, address LADY SUPERINTENDENT.

### England's Clowns.

If it pleases the gods to ruin a "masculinistic" statesman, they make him babble about woman. A hundred to one he tumbles from his pedestal on to the tip of his nose, or else on his back, in such a way that his legs swing in the air and his head thumps the ground. Up to the present the Dutch statesmen of that sort have escaped that dance; not so, however, their English brothers. Tenacious, indefatigable, resolute, unshrinking as the women in Old England are, they have succeeded ever since 1867 in winning enough partizans in Parliament, Liberal or Conservative, to force these gentlemen to express themselves, if not yearly, at least once within a certain period of years, on that, by no means least radical of social questions—Woman's Suffrage. If on these occasions they gave their vote only, that event returning again and again would but little injure their reputation. Great, however, as they think themselves, presuming that their words are twinkling stars to public opinion, that their language is an oracle to the masses—perhaps also to save themselves from the accusation of their own conscience—they cannot omit stating the reason of their "no." For want of arguments, however, they do this ever and anon in a way which makes those who were celebrated statesmen but yesterday, proclaim themselves heroes to-day, or incorporate themselves with the herd of masked clowns—laugh-raisers by profession—whose chalked faces are in total contradiction to the features hidden beneath them, and which are writhed with anxiety, hate, rage or jealousy. With these individuals Mr. Labouchere, among others, had himself enrolled on the 3rd of February, 1897. Mr. Labouchere, the pithy, sharply-lashing editor of *Truth*, fêted but a very short time ago with wine and turkey by his many admirers, who valued highly the services he rendered to his country, services, which seeing the speech he delivered on February 3rd, must have lost rather in intrinsic value. Indeed, how is it possible to believe in the earnestness of the sayings of an M.P. who, entirely forgetting that in Parliament he is not himself, not an individual, but the representative of his constituents, insolently boasts of having at the time voted in favour of the Stuart-Mill Bill (1867) for fun, for a jest! At the same time he announced to the nation that not he alone imposes on the people, but with him a great number of his colleagues, and in such a proportion that, as in the Bill above mentioned, but two per cent. of them give their true opinion in the vote. Not satisfied with having given to the uninitiated an insight into parliamentary untrustworthiness, he thought himself obliged to give them also a peep at the professional knowledge of England's elect—that is why he found fault with the phraseology of the Bill under discussion, which, according to him, did not disqualify any woman for voting, neither the idiot nor the lunatic, neither the minor nor the peeress; though none of the advocates of the Bill could bring this home to him, the Bill itself lay there to prove that none of the gentlemen had read it.

In the closing paragraph of the Bill it says distinctly:—

"Provided always that such woman is not subject to any legal incapacity which would disqualify a male voter."

Forsooth, woman may be proud of it, that such a man denies her any notion about logic! By the speech delivered on the 3rd of February Mr. Labouchere has thrust from him the esteem shown to him from all quarters for many years, and this speech which his friends gloss over by pretending that he still felt the effects of the too sumptuous dinner offered to him—*ergo*, that he was inebriated, this speech which makes *The Times*

exclaim, that if there be any argument to give suffrage to women, it will certainly be the levity with which men, elected by men, in the House of Commons, have treated woman's suffrage; and the misogynistical *Daily Chronicle*, after having enumerated Mr. Labouchere's arguments, acknowledges it was poor, very poor—this speech is a jewel of propaganda for women's rights. Where staunch opponents, trained party-leaders have to allege nothing else but: "If there is at that time (when woman's suffrage is an established fact) a First Lord of the Admiralty, there will have to be also a First Lady of the Admiralty, or something like 'chairman,' . . . perhaps a lady will come and take your 'place,'" simple men, those who are out of the running altogether for the function of First Lord of the Admiralty, those who have not to lose the chairman's hammer, will arrive at the conclusion that in reality there is nothing to allege against woman's suffrage, and only narrowminded vanity and egoism keep it away from her, while women! . . . is there one amongst them who after the loudly-proclaimed theories of Mr. Labouchere, is not convinced that the heart of the old-fashioned, but still active man, harbours an intense scorn with regard to her which makes him suffer her only as child-bearer, washer of baby-linen and cleanser of dirt? Is there one amongst them who after so much derision will still say: It is theirs, those men, and theirs alone, to prescribe the laws to us! Every word uttered by Mr. Labouchere has been a lash, because, given in true clown-fashion it has landed, not on the head of woman, as the intention was, but on the body of the lasher himself. What does it matter to woman that the Northampton men scornfully resent the idea that they, images of God, should perform the certainly useful labour of washing baby-linen, cooking dinner and cleaning rooms? Does it humiliate, her when a man openly declares that he would sooner suffer flesh of his flesh to perish in dirt than stain his hands by cleaning it. Is the cleaning of the rising generation, the taking care of the family, in reality such a debasing work that it classes her who does it with murderers, thieves and scoundrels? Does she become a casuistic usurper because the man, fighting for the eight-hours-a-day, shouts from the housetops that he has put so much work on her shoulders, that she has not one minute to herself in the whole long day? Is *she* insulted when the representative for Northampton tells his constituents that only lazy fellows and bad educators, only those who fail in their duty, or are much absent from home have leisure to vote? Does it debase *her*, that the noblest meeting of men in the country roar with laughter at the thesis suggested by one of her own sex, that respectable people only ought to be allowed to vote.

It cannot be denied that the Northampton deputy, in spite of his recently accomplished clown-promotion, was not a single moment out of character; his speech was simply the speech of a buffoon. "There is not a jot of good in a woman." In his opinion, the Bill was directed by a woman; this was clear from its incomprehensibility. "A woman hardly, if ever, gave a lucid answer to a lucid question. Only fools rely on the word of woman. She, woman, does not possess the gift of reason! Whatever she performs, she does by instinctive impulse. Independent thought is impossible for her, hence she falls a prey to priests.

For him, Labouchere, woman has but one good side—it is true it does not raise her above rat or other vermin—maternity. She bears sons, he has confessed it openly, frankly and . . . without feeling too much ashamed of it, even that he too has had a mother. He values Cornelia highly, not because she trod the Forum, but because she was blessed by bearing Tiberius and Caius Gracchus. Hence there is in him something of esteem

for *his* mother, now deceased, whose body polluted, by her being a woman, has likewise been cleansed by her having been one flesh with him, Labouchere, for nine months, and by washing his baby linen.

Ever and anon when Mr. Labouchere's brain was momentarily not dimmed by the too sumptuous dinner, or by the hatred of women bubbling and frothing within him and well-nigh choking him, he seemed to feel that buffoonery was not altogether decisive, also that among his constituents there might be some who required motives, arguments; in such moments he became dangerous to women, then, working on the thoughtlessness of the masses, he broached that hackneyed clause, which every advanced party hurls into the face of woman asking for the right to vote, but to which that very party accommodates itself in practice, universal suffrage. That Bill, he said, in one such lucid interval, "that Bill does not ask for Women's Suffrage; what it will make the house vote for is a census-suffrage, a voting paper for a few ladies, widows or unmarried women who live by themselves and keep a shop, or have some property;" the two million working women the advocates had spoken of were not concerned in the matter. As if he, an old hand in politics, did not know that whether the work lasts ten, fifty or a hundred years, a suffrage will never be acquired that is not only evolutionary in its nature but revolutionary, not taking up class after class, but eleven million men at once. What does it matter, however, to such men as Labouchere & Co., that they carry about with them the consciousness of the impossibility of the things they utter; they are contented if only they checkmate their opponents, and, it must be confessed, if anything can put off the introduction of Women's Suffrage to the full length of time, it is this idealistic "universal."

This idealistic "universal," which everybody has to strive after, but the attainment of which is simply impossible for the present; its very impossibility, however, added to the justice that lies at the core of it, highly influences the large, thoughtless mass who, but too much resembling a child, like to gather the half-ripe, uneatable apple, rather than wait till it has come to its full maturity. If anything can set woman against woman, it is certainly this watchword, and Mr. Labouchere flourishing it, very likely expected to kill two birds with one stone, making woman herself combat against Women's Suffrage, and—where he, as Englishman, in spite of his contempt for woman, cannot do without her at election time—by the falling off of one corps mustering another, perhaps less in quality, but more in quantity.

Mr. Labouchere was not the only one who clowned it, he got a helper, Sir Barrington Simeon, who dragging the workmen's wives and daughters into the debate, went on harping that they, the spinal marrow of society, were not concerned in this suffrage campaign set on foot for ladies only, which sentimental tune he immediately parodied by another, in which the members of Parliament were spurred on to sagacity and deep reflection, lest owing to their own carelessness, there might come a day when, *all* women having the right to vote, they were elbowed from their places by the immense majority of those they had so recklessly hauled in now.

A good clown keeps his funniest pranks to the last, Labouchere did so too. He, Lilliputian, could not tolerate that on woman should be conferred the greatest burgher right, incapable as they are of performing that greatest of all public duties, the country's defence. No military duty, no vote. The *Woman's Signal*, pointing out that a stalwart German can put Labouchere, legs and all, into his waistcoat pocket, reminds us, how at the time Mr. Sims, husband of the Secretary of West

Middlesex Suffrage Committee, coolly said for the benefit of a small fellow who brought in the same argument at a public meeting, "If physical strength is at the bottom of it, then my wife, who is not present at the moment, will take that little chap up, carry him through the room and put him on the sideboard, and leave him there till he has learned to behave more respectably."

The third in the row of performers is Mr. Radcliffe Cooke, Lilliputian II., amusing his auditors by his long-windedness, his tiresomeness, his wandering from the subject under consideration, his exact knowledge of the scarcity in members of this Women's Suffrage Club and that of the amount of money in hand in this club and in that, proclaiming with a most earnest countenance, that England need not follow the example of New Zealand or New South Wales; that parents are not apprenticed to the children, stating at the same time, "Not before this or that civilised State is considering to grant right of voting to women, is it time for the most civilised to consider it too."

There has certainly been enough playing the clown in Parliament on that memorable day, Feb. 3rd, and laughing too. Labouchere & Co. have distorted their faces into a devil's grin, they have grinned like Gounod's demon, retreating before the sword-cross. The jolly representative of Northampton was right forsooth in saying that the School Board and Board of Guardians and all those other local bodies, for which the English woman possesses the vote, "were not to be compared with the House of Commons" . . . in which so much humbug and alehouse language may be jabbered. After that exalted merriment, however, came the reaction, and when the dust raised in the arena by the somersaults of the clowns had settled, the majority of those present firmly resolved to protest against such insolence, such blackguardism, and with 228 votes against 156 votes, *ergo* with a majority of 71 votes, the Bill was carried. It is not the first time that a Women's Suffrage Bill has been carried on the second reading.

This has already happened twice; at no time, however, by such a sweeping majority. On May 4th, 1890, the majority was 33 votes, on Feb. 18th, 1886, 57. More remarkable, however, than this improvement in votes, is the numerous attendance of the members of Parliament, clearly proving that the rights of women at the beginning treated with so much ridicule, is now from year to year more and more *la question brulante*.

No Radcliffe Cooke, no Labouchere were wanted to make English women understand that, among the many voters in favour of the Bill, there are but few who long for the practical application of their "ayes." But what does it matter in politics, whether the importers of a law are true partisans? Will our daughters and granddaughters care much whether the voting paper was given to them by advocates for woman's rights or by plotting politicians?

The very knowledge that many "ayes" were owing to anxiety about the seat in Parliament, is an invaluable support to the feminine English Suffrage propagandists, who of late seemed to be in a state of apathy, occasioned by a sense of impotency. The confession of these men that they take their places through her will, her grace, is to her as a foundation of granite. Through it she becomes one with Parliament, bound as its members are to her by the strongest, the firmest cords, with which men are naturally to be bound by interest. And it does not matter if this vote, like its predecessors, appears to be a cat-and-mouse game, it is certain that at length they will conquer.

The one who is feared is honoured. And they will be helped in their

struggle still more than by any egotism by that peculiar drunkenness of the brain, which seems to possess their opponents, and metamorphoses them into fools and clowns. Two more speeches like Mr. Labouchere's, . . . and Women's Suffrage will be won. What a good thing for the theory of women's rights that it has been translated into every language!

What, sad enough, is apparent for the hundred and first time from this session is, that in the inmost depths of his heart man is convinced that woman is his natural enemy, predestined to overshadow, to dethrone him; and an intuitive anxiety incites him to keep her under.

WILHELMINA DRUCKER.

(Out of "Evolutive," Dutch weekly paper for women. Translated by M. ELIZABETH NOEST.)

### THE CROYDON BROTHERHOOD DRESSMAKERS,

BROTHERHOOD HOUSE, WADDON, CROYDON.

THE Croydon Brotherhood Dressmakers are glad to announce that their undertaking has so far been a complete success. They thank the customers and friends, who, living at a distance, have taken the trouble to order dresses by post, thus showing their confidence, and practically proving their sympathy with the methods and ideals pursued. The growing interest taken by women of the leisured class in the condition of their working sisters, has been one of the greatest pleasures of the enterprise. New customers will be pleased to know that the Croydon Brotherhood Dressmakers work only eight hours a day, in a large, airy, well-lit and comfortably furnished room. The charges are regulated by the amount of labour and material expended, but each article receives individual attention as a piece of work worth doing well, and the task is not hurried through in the usual mechanical way. It is confidently believed that all women who are interested in social reform will be glad to know where they can obtain good work, with the certainty that it is not produced at the cost of everything that is vital in the workers' lives.

Particulars from the Secretary, Nellie Shaw, at the above address, or at 146, Beckenham Road, Penge, S.E.

### If We Only Knew.

THERE are gems of wondrous brightness  
Ofttimes lying at our feet,  
And we pass them, walking thoughtless  
Down the busy crowded street;  
If we knew, our pace would slacken—  
We would stop more oft with care,  
Lest our careless feet be treading  
To the earth some jewel rare.

If we knew what friends around us  
Feel a want they never tell—  
That some word which we have spoken  
Pained or wounded where it fell;  
We would speak in accents tender  
To each friend we chanced to meet—  
We would give to each one freely  
Smiles of sympathy so sweet.

From the *Daily Mail*.

Message of the WELSH UNION OF WOMEN'S LIBERAL ASSOCIATIONS  
to the PEOPLE OF GREECE.

We, the members of the Welsh Union, representing ten thousand Liberal women, desire to convey to you, the people of Greece, our sympathy with your magnificent effort to secure the lives and liberties of the oppressed Cretans.

We whose countrymen have struggled and triumphed in the past in the cause of civil and religious liberty, share your aspirations and rejoice in the remembrance that our own country in the days of Navarino was identified with the Greek struggle for freedom.

We feel convinced that the high destiny of civilisation is to bring to both men and women of all nations, the rights of self-government and of personal liberty, and we trust that by the union and practical endeavour of all who desire this end, the awakened conscience of Europe may yet force her to turn her arms from their present threatening attitude and place them on the side of the defenders of human rights.

We pledge ourselves to do what we can to attain this result by rousing public opinion in our own land, and we wish you God speed in your heroic struggle against tyranny and in your splendid endeavour to obtain just government for a persecuted people.

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An Unpublished Poem.

BY ROBERT BROWNING.

THE following poem will be read with interest. It does not appear in any of Mr. Browning's published works, but it is to be found in a collection of "Balliol Songs" privately printed some two or three years ago. Mr. Browning, though not in the strict sense an Oxford man, was Honorary Fellow of Balliol College, and this poem of his stands first in the little collection of college songs. The music for it was written by Mr. John Farmer, organist of Balliol College, who is known in Manchester as the composer of several of the Grammar School songs.

HEROES.

Thronging through the cloud rift, whose are they, the faces  
Faint revealed yet sure divined, the famous ones of old?  
"What," they smile, "our names, our deeds, so soon erases  
Time upon his tablet where Life's glory lies enrolled.

"Was it for mere fool's play, make believe and mumming,  
So we battled it like men, not boy-like, sulked and whined?  
Each of us heard clang God's 'Come!' and each was coming;  
Soldiers all, to forward-face, not sneaks to lag behind!

"How of field's fortune? That concerned our Leader!  
Led, we struck our stroke, nor cared for doings left and right;  
Each as on his sole head, failer or succeder,  
Lay the blame or lit the praise: no care for cowards: fight."

Then the cloud-rift broadens, spanning earth that's under,  
Wide our world displays its worth, man's strife and strife's success;  
All the good and beauty, wonder crowning wonder,  
Till my heart and soul applaud perfection, nothing less.

—ROBERT BROWNING

The Legitimation League.

*The Editor of SHAFTS permits expression of opinion but is not responsible for the opinion of contributors. See Editorial last paragraph.*

THE first fruits of recent novels (written almost exclusively by women) in which what is commonly known as free love has been openly preached, may be said to have been gathered in the new departure of this society, which now, alone in this country, is a League pledged "To educate public opinion in the direction of a higher relationship between the sexes." Obviously much depends upon the methods of work on the part of a society with so vague an object, but it is quite clear from the history of the League in the past as well as the sentiments expressed by the majority of the members at its annual meeting on March 31st, at Holborn Restaurant, that the Legitimation League regards with entire dissatisfaction the present marriage laws, and seeks by influencing public opinion to encourage individual freedom of choice as to the system which should supersede an ecclesiastical rule under which innumerable outrages have been inflicted upon women, and mutual deceit has reigned where perfect confidence and love are the *only* excuse for union.

The Legitimation League has no universal panacea to offer for the woes of the race; it exists as a protest against certain priest-made and law-maintained relations of the sexes, which in the majority of cases act as an effectual barrier to individual progress. Generations to come will name Mrs. Jackson, of Clitheroe, as the pioneer of that revolt of married women against a system they detest—a system which in her case as in so many others, rendered her practically a convict in the dungeon of her gaoler-husband.

It would be a weary task to review the long list of those oppressed women, whose sufferings have been made public, the victims of Marriage. The columns of SHAFTS have fortunately been able often to refer to those bright souls who have fought and won—too many unfortunately have had the iron driven into their soul beyond even the energy of despair. The Legitimation League holds to the precious principle that a woman belongs to herself, that neither priest nor lawyer has any right to dictate to her, nor to indicate the one man with whom she may spend her life, or part of her life. Easy divorce is no remedy, while divorce entails publicity of the most delicately private acts, and for the woman, disgrace from the mere association with such a word as divorce, so long as Grundyism reigns supreme. Women can never be free, men can never be truly free, until men and women alike agree to forego all *rights* in each other's person. The trouble is that this most important subject, underlying as it does the whole basis of *all* liberty, is universally ostracised by the orthodox press and ignored by the bulk of the so-called advanced press. The Legitimation League offers a free platform for the discussion and consideration of these problems, in the spirit of Wordsworth's beautiful lines:—

The eye it cannot choose but see;  
We cannot bid our ear be still;  
Our bodies feel where'er thy be,  
Against, or with our will.

The second object of the Legitimation League, although subordinate to the foregoing aim, is in itself an important one, namely, "To create a machinery for acknowledging offspring born out of wedlock, and to secure for such offspring equal rights with legitimate children."

The meetings of the League take place monthly at the Holborn Restaurant, where all communications for the Secretary of the League should be addressed.

(GEORGE BEDBOROUGH.)

### Notes of Progress and of Retrogression.

THE recent elections of Poor Law Guardians in Ireland have, according to the *Freeman's Journal*, resulted in the known return of eleven women, and possibly of one or two more.

The following short paragraph has gone the round of the daily papers:—

“Probably for the first time in the annals of English local government a lady has discharged the duties of returning officer at an election. Many contests for seats on parish councils have been held in the southern division of Lincolnshire, and at Pinchbeck West, near Spalding, a lady, Mrs. Sanders, presided over the poll. In a neighbouring parish, Mrs. Brown, a local politician, was elected a member of the Whaplode Parish Council.”

I am glad to note that women have again discharged the duties of returning officer at a parish council election; but this is certainly not the first time that they have done so. Two ladies—Mrs. McIlquham for the Staverton Parish Council, and Mrs. Barker for the Sherfield-on-Loddon Parish Council respectively, acted as returning officers at these elections last year.

In France there seems to be a disposition to give honour where honour is due. The eloquent writer and speaker, Maria Deraismes, one of the first and foremost advocates in France of justice to women, has been honoured by the Paris municipality to the extent of the naming of a street after her, the Rue Maria Deraismes. French friends of the woman's cause are now proposing to erect a statue of her in the Square Epinette, facing the Rue Maria Deraismes. The French promoters of this recognition of her great services to the woman's cause and to the human cause, are desirous of expressions of sympathy from women workers or women's societies in England, in the shape of contributious, however small, towards this memorial offering. It is not that large amounts are required, for even very small subscriptions will suffice to mark the feeling of sisterly sympathy. The Editor of the *Westminster Review*, 8, Boulevard Emile Augier, Paris, is authorised by the Committee to receive subscriptions for this purpose; but, as the cost of transmission of individual small sums to France is out of proportion to the amounts transmitted, I shall be glad to receive and transmit collectively any amounts with which friends of our woman's cause may be disposed to entrust me.

Maria Deraismes was something much more than an orator; she was a great thinker and a devoted worker. With voice and pen she forwarded throughout her life the woman's cause, and she also gave to it unremitting thought and patient industry. Her famous book, *France and Progress*, holds somewhat of the same position in France relatively to the general movement which is held in England by Mr. John Stuart Mill's *Subjection of Women*.

At last the Government has spoken on the question of the health of the troops in India. Lord George Hamilton's despatch is held by the supporters of this evil system to afford a good basis for a compromise on the question; a compromise effected, that is, by the surrender of the good to the evil. For whilst professing that nothing must be done to encourage immorality, the practical results of the measures proposed would be just as mischievous in their issue as those of the Contagious Diseases Acts themselves. The whole underlying assumption is that of the absolute necessity of vice for the male half of humanity; and the right of male legislators and administrators to degrade and dishonour the female half of the race for that purpose. I venture to ask all friends not to permit this

miserable compromise, but demand a full and free reconsideration of our whole military system.

Next month I hope to enter in a more detailed manner into this subject than is at present possible, but I would earnestly ask all who desire information thereupon to write to Miss Forsaith, the Secretary of the British Committee, at 17, Tothill Street, Westminster, S.W., for the most recent papers on the subject.

I regard the attempt to revivify the Contagious Diseases Acts at this precise moment as a flank attack on Women's Suffrage, and it behoves us therefore, to be even more seriously in earnest, if that be possible, in our demand for those citizen rights which alone can guarantee to us the possession of our most cherished liberties, and the power of speaking with no uncertain voice on the great moral questions which are now at stake. I do not believe that, were the women of these kingdoms enfranchised, any Minister or any Parliament would have the cynical audacity to affirm and to provide for this alleged necessity of vice for men.

I would, therefore, urge every worker for Women's Suffrage to promote, during the few weeks remaining to us, petitions to the following effect: That your Petitioners desire the extension of the Parliamentary Franchise to duly qualified women, who already vote in all local, municipal and County Council elections; and hold that the Queen's Diamond Jubilee will be a most fitting occasion for this extension. Wherefore your petitioners humbly pray that your Honourable House will pass the Parliamentary Franchise (Extension to Women) Bill through the stages of Committee and Third Reading on Wednesday, June 23rd next.

ELIZABETH C. WOLSTENHOLME ELMY.

### How to Learn Keyboard Music.

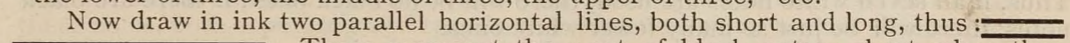
A PAPER OF PRACTICAL ADVICE.

BY E. L. YOUNG.

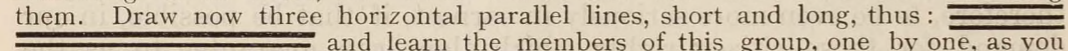
AMONG those who have been interested in the articles on keyboard music, there may be some who would like a little practical help towards learning it for themselves. For the majority, both of those who have learnt the old notation, and of those who begin music for the first time, the instructions given in the Nursery-book are sufficient for the elementary stages. But experience has shown that a proportion, especially of those who are prejudiced by previous knowledge of the other system, find themselves puzzled in trying to master the keyboard without a teacher. Their difficulties usually arise, first, from an imperfect visualisation of the piano itself; second from the fact that the notes on the keyboard stave are placed vertically over one another, while those of the piano are horizontal.

To those who feel these difficulties I would recommend the following method:—

Look at the black notes of the piano, and see how they are arranged, in groups of two and three alternately. Put out of your head any names you have ever heard applied to these notes, and simply say to yourself, touching each group, “That is a 2-set, a 3-set, a 2-set,” etc. The left-hand side of the piano is called the lower, and the right-hand the upper end. Look now at all the 2-sets and say to each note “the lower of the upper of two,” etc. Then take the 3-sets, and say to each respectively, “the lower of three, the middle of three, the upper of three,” etc.

Now draw in ink two parallel horizontal lines, both short and long, thus: . These represent the 2-set of black notes; short, when they are given as legers! long when they appear in a stave. The line which is *actually* the lower of these, represents the note which we call the lower on the piano. The line which is *actually* higher is the note called upper. Put a mark on the lower line and then play it in all its octaves. Put a mark on the upper, and then play that in the same way. When you have once written the notes for yourself, you will recognise them in the music books.

Now look again at the piano. You see that there are three white notes which touch the 2-set of black ones; one is below (that is, to the left on the piano), one between and one above them. Draw your two lines again and put a mark just below them, close up to the lower black line, and play that note. Turn over a music book, and look out for that note, until you recognise it as you would a letter of the alphabet. Do the same with the note between two, and the note above two. Every time you look at the piano these five notes, the two black notes and the three white notes touching them, should isolate themselves to your eyes, as a group separated from the rest.

When you know that group thoroughly, then look at the group formed by the remaining seven notes, the three black with the four white ones touching them. Draw now three horizontal parallel lines, short and long, thus:  and learn the members of this group, one by one, as you did those of the other.

The twelve notes forming these two groups are the whole of the keyboard alphabet; and when you know them you need nothing further to enable you to read simple tunes easily, *except the habit of looking at your stave-mark*, to see which octave is to be used.

In the early keyboard publications, the octave-mark was a small inconspicuous mark, placed just below a 2-set. In the latter books it is a rather larger, more distinctive mark, placed *against* a 2-set. In both cases it shows the centre part of the piano. Before beginning to play, notice always how far your stave stretches above and below this mark, that is the portion of the piano on which all the notes are to be played, until the stave-mark is changed; *unless the octave-mark is added*. The octave-mark (see *Nursery Book*), above or below the stave-mark, indicates that the whole of that stave is shifted one octave up or down respectively. The same mark above or below any particular notes, indicates that they are to be shifted in the same way. Careless readers have sometimes complained of misunderstanding the notes through the use of this sign; but it is used only for the saving of space, when necessary to avoid inconvenient turning over of a page, and is much less frequent in keyboard music than in the old notation.

After having learnt to recognise at sight the individual notes of the keyboard stave, the next stage is to recognise, equally rapidly, groups of notes, forming scales, keys and chords, so as to obtain a musician's grasp of musical passages as wholes.

As before, the first step is to know the facts, and to learn to visualise them on the piano itself. But while trying to do this, do not neglect the mere reading through of a little new music every day, until the eye has acquired the habit of travelling over two or three bars at once, and keeping always a little ahead of the fingers. There can be no good reading without this habit, and it will not be acquired by the study of difficult music. Grown people who take up the keyboard system with a view to enjoying the great classics, can plunge at once, with profit into their Bach and their Beethoven, but they should at the same time play every day, at sight, a few simple tunes, such as those of the *Nursery Book*, *Patriotic Songs* and *Keyboard Instruction Book*.

Now for the facts which have to be visualised, as my space is very limited and my object is to help those who have never studied the theory of music at all, I will confine myself to a few of the very simplest and most fundamental of musical conceptions. Musical readers will be aware of many modifications which a better knowledge of music will introduce into these conceptions; but in so condensed a statement it is impossible to include all cases, and I therefore confine myself to what is true of the average conditions of modern music.

The most important facts then are these:—

1. Among the eighty or ninety notes of a piano there are only twelve, seven white and five black, which have a distinctive appearance and character, all others are regarded as mere repetitions of these at different pitches. When therefore we speak theoretically of a certain note we imply all the seven or eight notes on the piano which have that distinctive appearance.

2. The notes of any piece of music are not selected indiscriminately out of the whole of these twelve; but the selection is made from seven only, and the particular seven from which they are chosen constitute what is called the "key" of the piece. Thus, if all seven white notes are used, there will be no black ones; if there are black notes, there will be just so many fewer white ones.

All long pieces, and most short ones, contain changes of key, just as a sentence of French may occur in an English book; but the key in which each piece begins will be the predominating key, and will occur again at the end. Study first simple tunes which contain no changes. Examine a few of the tunes, without the accompaniments, in the *Patriotic Songs*, and try to find out which seven notes have been used. If you find more than seven, there has been a change; pass that tune over until you have more knowledge.

3. When the notes of a key are placed in a certain regular order, they are called scales; and the bottom note of the scale is called the key-note, and gives the name to the key. A full scale consists of eight notes, the key-note being repeated an octave higher, at the top of the scale, so as to give its relation to the seventh note. The same scale can be played through all octaves, from the bottom of the piano to the top, and will then include every note that can be used in that key. But the image of the key will be better visualised by playing eight notes only, that is, one octave of the scale, both up and down.

4. The object of studying scales is to make the mind, the eye and the hand so familiar with the notes of each key, that those notes will be naturally expected, and rapidly recognised and found by the fingers. Thus, if you know the scale of A, whenever the key of A is named you should instantly see the image in your mind of the four white notes and three black ones which it contains; and *vice versa*, when you see those notes used in a piece, you should know at once that the key is A. Rapid passages will then be probably merely portions of the scale of A, and the chords will be built up, in a certain regular way, from the notes of that scale, so that one glance may reveal the whole structure of long passages.

If you do not know your scales, study them on the scale-chart at the back of the keyboard modulator. Each scale is a vertical column, and should be played from the bottom upwards, and then down again. Do not play the whole of the notes printed in each column, but start with the figure 1 and go up to the next 1, eight notes altogether, of which only seven are different from one another.

Take the large print (major) scales only, until these are thoroughly known. Begin with the scale of C, which is in the middle. Then take the five scales to the right of it; each contains one more black note than the last, and omits one more white one. Now go back to C, and work to the left for five more scales. You now know eleven scales. The twelfth and last is the scale which stands sixth either to the right or left of C. It is given on both sides for convenience in studying changes of key, and the two end scales are merely over-laps, given for the same reason.

Always play scales slowly, and never use both hands at once. Look at the notes while you play, not at the book. Get the image of the scale on the piano into your mind, then try to write it down for yourself, and to fix in your mind its image on the stave. Then find a tune in the key you are studying, and try to trace the notes of the scale in it.

5. The commonest changes of key are to those that stand on the scale-chart immediately to right and left of the original key. When you are practised in seeing the keys of simple tunes, begin to examine tune and accompaniment together, and to look out for these changes. Köhler's exercises are good for this purpose, as they all start in the key of C, and every black note, therefore, indicates some change of key.

After scales are mastered begin the study of chords, on which I can say only a few words here.

1. A chord is a chain of tone, made of the alternate notes of a scale. A concord is a chain of three such notes; if there are less than three, the chord is incomplete; if more, it is what is technically called a "discord." Sometimes some of the links of the chain are omitted. Study at first only full concords; that is, three notes which if put close together into the same octave would show themselves to be alternate notes of some part of some scale.

2. A chord is reckoned as the same chord in whatever order the notes occur. Thus the chord C, E, G, with the C at the bottom, is the same as E, G, C, or G, C, E; and it is still the same if any number of Cs, Es and Gs are used. Always reckon a chord from the bottom upwards, considering the notes in their closest possible positions. Thus the notes above form the chord of C, not the chord of E or of G.

3. A chord includes the whole of the notes played at one time by treble and bass together. In most pieces the same chords are frequently repeated, variations in the tune being made by the different distribution of the notes between the treble and bass.

4. The commonest chord in any key is called the key-chord, and consists of the first, third, and fifth note of its scale (see chart), get into the habit of looking for these notes, both separately and together, in whatever piece you are studying.

5. After the key-chord of the piece, the commonest chords are the key-chords of the scales to right and left of your key on the chart.

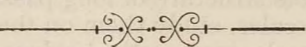
6. The notes of a chord are not always played together, but are sometimes broken, that is, played one after the other. Often three or four quavers are grouped together and form one chord. Try how many of the broken passages of each piece you can visualise in the form of chords.

All who will try to study music in the way suggested above will find that they not

only read and remember it infinitely better than they could do before, but that they actually hear it better; just as we can hear the words of our own language better than sounds in an unknown tongue.

Those who begin music for the first time, and wish to learn the keyboard system alone, would do well, however, to arrange for a few lessons on special points apart from the notation, such as time, touch, fingering, and the analysis of chords. For such lessons it is not necessary to find a keyboard teacher; it is sufficient, if the teacher does not understand the keyboard system, to stipulate that the lessons shall be applied to the piano itself, without the use of a book or paper at all.

To those who have already learnt the old system I would only urge that their trial of the keyboard should be a full and fair trial. This means that they should study the system regularly for a short time, setting aside the old notation altogether, until the eye has become accustomed to the different range of intervals. Once this is done they will find no difficulty or confusion from using both systems, but will turn from one to the other as easily as they now turn from a French to an English book.



### Correspondence.

#### PRINCE OF WALES' SCHEME.

(Received last month too late for insertion.)

DEAR MADAM,—Will you accord me space in your columns to draw the attention of your readers to certain probable consequences of the Prince of Wales's Hospital Scheme? The scheme, of course, is conceived in the most benevolent spirit, but what would its success involve? That the governing bodies of the hospitals and their medical staffs would be placed in a position of even more irresponsible power than that which they occupy at present; and it is significant that even as it is, so many scandals have arisen that there is an increasing demand, on the part of those who have looked closely into the matter, for bringing the hospitals more under the jurisdiction of the public. The Hospital Fund, on the other hand, would entirely free the governing bodies from all necessity to consider public opinion at all, and we know that these bodies have been much harassed by unwelcome criticism of late. Therefore their dearest ambition is, naturally, to stand in a position which will enable them to snap their finger at popular feeling.

Now such a position of absolute power is one that no body of men can enjoy with safety to those over whom it is exercised, or, for that matter, with safety to their own moral characters; for the temptations to abuse it are overwhelming. In the case we are considering these temptations are of an especially dangerous and insidious kind. Medical men are presumably not more than human, and it is not necessary to take a particularly harsh view of them in order to realise what I can only call the insanity of placing at their mercy a number of poor, helpless and ignorant people who are utterly without means of protest, even if they should know when their medical attendants are (perhaps) subjecting them to treatment for purposes other than the cure of their ailments. The doctor has his science as well as his patient to think of; he has his name and his living to make; and if he is an ardent student, the temptation to swerve a little from the line of treatment best suited to the invalid, or to allow his recovery to be delayed for a time in order to glean a little wayside knowledge, must be overwhelmingly strong. And it would be so easy for the doctor to argue with himself that through a little pain and inconvenience to one patient, he might save the lives of many, and, above all, make some discovery of value to science. But would the public give their money to hospitals if they knew that it might be supporting such practices? If they render the hospitals independent of their opinion by means of this fund, what hope have they of even making an effective protest against such abuses, should there be reason to know or to fear that they exist? If this fund fulfil its object of paying off the debts of the hospitals, the governing bodies can treat all subsequent objections of the public to the use of hospital patients for experimental purposes with scientific scorn. They do so now, but not quite so openly as they will hereafter. Dr. De Watteville, who, some years ago, wrote in *The Standard* (Nov. 24th, 1883) urging that subscribers should make the hospitals very comfortable for patients, in order to compensate them for having to be used as clinical material (he uses the term *corpora vilia*) will, in time to come, have a large following; only then, the question of comfort for the patients will be regarded as obsolete. The appeals will then be made for subscrip-

tions solely on the ground that further medical knowledge is urgently needed, and that the beds for experimental patients are insufficient.

The trend of medical feeling is at present all in this direction. Let us not forget the significant fact that a Bill to vivisect criminals was lately brought before the legislature of an American state, and only thrown out by a small majority. The prevalence and awful nature of the vivisectional experiments in America on animals fully accounts for this natural progress of sentiment; but we must not forget that we ourselves have animal vivisection in England, nay, in the medical schools attached to our very hospitals. I do not think that we can claim such radical superiority over the Americans as to feel perfectly secure that similar education may not in course of time lead to similar results in ourselves. At any rate, it can scarcely be denied that the perpetual familiarity with the idea of torturing sentient creatures for scientific ends, and the sight of their suffering, must inevitably tend to make the idea of sacrificing one human being for the good of the many, or of science, seem less heinous and less terrible. As a significant sign that many people are alive to this danger, a society has lately been started whose sole object is the protection of hospital patients from such treatment.

The matter is one of very grave public peril, and it is sad to think that our successors perhaps fifty years hence, may have cause rather to curse than to bless the benevolent people who are coming forward so liberally to support what they believe to be a scheme of widespread beneficence.

This misfortune could perhaps even yet be averted, if public meetings could be held with the object of rousing attention to the subject, and of devising some means by which the public could safeguard their own rights. It ought to be possible to take some precaution by which they could prevent their money being put to purposes of which they disapproved, and to protect from possible ill-treatment the poor and helpless who trust themselves within the doors of our hospitals. If only a powerful enough protest could be made, and the issues rendered sufficiently plain, thousands of intending subscribers might be induced to give their donations only on condition that the fund should be administered by certain bodies in which the public could have representatives, and under certain restrictions which would entirely obviate the danger to which attention has been drawn. I believe that a public meeting with some such object in view is to be held in St. James's Hall before very long. Meanwhile no stone should be left unturned that may serve to bring the danger home to the general public.—MONA CAIRD.

#### A UNION OF GREEK WOMEN.

DEAR MRS. SIBTHORP,—As I know you are interested in everything that concerns women, I venture to send you an interesting account I have received from Madame Palli, who is an Englishwoman settled in Athens. Like Ruth when she married, she resolved that her husband's nation should be her nation, and his people her people. She has been very active in helping forward all the movements set on foot in Athens for the help of our fellow Christians, refugees from Crete. Hoping you will have space for the account of the splendid organisation of the work undertaken by "The Union of Greek Women."—MADELENE GREENWOOD.

The account is as follows:—

"You will be pleased to hear that the work of the Greek Women's Union—National Section—is making rapid strides. All that is now required is the needful money to realise the result of hours of labour cheerfully given. The Sub-Presidents of the Ambulance Hospital are delighted to find nothing but praise bestowed on their successful efforts from quarters where previously nothing but the strongest opposition had been given. This, however, is easily understood, for the effects of the Turkish yoke is still to be found, and mankind have yet the idea that womenfolk cannot do much on their own responsibility. Madame Philip Palli's house in Athens has in twenty-five days been converted into a hospital, which was visited on April 4th by the Queen, the Princess Sophia and Princess Minnie. They stayed quite an hour, and were well pleased with all the preparations, so much so that Princess Sophia asked that the Secretary, Miss Papaniopoulos, might undertake the preparation of a hospital of ten beds, which she is giving to the Military Hospital at Volo. Princess Sophia visited the hospital again on April 6th with the architect and doctor of the children's hospital, now being erected, to take notes of various details that had struck Her Royal Highness as being excellent.



"The Sub-Presidents, Madame P. Palli and Dr. Mary Kalapothaki, M.D., have received orders to start for Volo on Thursday evening, April 8th. Madame P. Palli will remain to settle everything in the Ambulance Hospital there and then return to Athens. Dr. Galvani, Chief Surgeon to, and head of the Red Cross Society in Athens, after his visit to the Ambulance Hospital in Athens, not only expressed his pleasure, but said he was surprised beyond measure at this piece of—unaided—women's work. But the Union owe their life to Queen Olga and the Royal Family, who have given the Union such strong moral support as to overcome all these time-worn prejudices. Dr. Mary Kalaponthaki is Aid Surgeon and Head Pathological doctor, the ambulance packages are numerous, their pharmacy a most valuable one, in the form of Tabloids, sent by Messrs. Burroughs and Wellcome. (A welcome gift! *or ought to be!!* E.C.B.)

The Ambulance Hospital at Volo has been obtained mainly through the intervention of Princess Sophia. A magnificent private house with all modern improvements and a fine marble staircase. Mrs. Paudia Theodore Ralli, of Liverpool, will be the Directress, and Miss Palmer of the Librarie Athenieum, Athens, Private Secretary. Twelve nurses, three men cooks, four litter carriers, two coachmen and one carpenter form the staff for Volo A. H."

#### THE DIAMOND JUBILEE.

DEAR MADAM,—I venture to offer for the consideration of your readers, a suggestion in regard to the commemoration of the Queen's long reign. I think the most glorious record of that reign would be to have "loosed the bands of wickedness and let the oppressed go free," to have uprooted "the dark places—the habitations of cruelty." It refer to the *licensed* torture of animals—vivisection—a crime hitherto sanctioned by the Church and State, and which it would be the privilege and duty of the Queen, as Sovereign and *woman*, to abolish, and thus remove the stigma which has for twenty-one years been attached to our national honour as "a nation *professing* righteousness." (!) My proposition is—that a monster petition be prepared by the humanitarian societies which exist, and that such petition be placed at every church and chapel door throughout the kingdom for signature; also in clubs and other available places. A great and earnest demonstration of this kind would, perhaps, arouse "the powers that be" to a sense of their guilty complicity in the *inhuman* crimes, and urge them to fulfil a *long neglected duty*. This matter seems to me worthy the discussion of humanitarians. I am convinced that unless some national and warm protest be made against this *legalised* sin (alike an outrage of the law of God and *civilised* man), it will continue until the public conscience becomes utterly callous and extinct. Such a petition presented to the Queen would do honour to the nation and Her Majesty also—the prayer of her people to prohibit the demoralisation of men, by the diabolical torture of the *sinless* creatures of God!

I am, dear madam, yours sincerely,  
A. A.

#### OFFICIAL NOTICES AND RULES.

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